1:Vaillant A-[illegible](1928-1936)1941 NU7 Aztec NU7

585 at last a feast, liberally lubricated with pulque, took place.
[834] The bride and the groom, after this merciless treatment, retired for four days of penance and fasting, and not until that period elapsed did they consummate their marriage.

595 As is often the case in a warrior nation which suffers from
586 reduced man power, polygamy was prevalent. Yet the first wife took precedence over the others, and her children alone had the right to inherit. Concubines were permitted and there was, likewise, prostitution. Desertion was frowned upon, but a court would grant a decree of divorce under certain conditions. A man could obtain the right to cast out his wife if she were sterile, were subject to prolonged ill temper or neglected the household duty. The wife could be freed from a husband who failed to support her or educate the children or who ill-treated her in the physical sense, for the
[587] Aztecs had not invented mental cruelty. A divorced woman could remarry as she chose, but a widow had to marry a brother of her deceased husband or one of his clansmen.[3]

562 Women had definite rights, but they were inferior to those of men. They could hold property, enter into contracts and go to courts to obtain justice. In matters of sexual morality
[834] girls had to be chaste and wives faithful to their husbands. A
[837] man transgressed the rules of propriety only when his illicit relations involved a married woman. Otherwise his wife could not formally demand his fidelity. While the legal position of women was relatively low, judged by modern standards in the United States, personal influence was great, and there were several instances where a woman acted as regent when her son was too young to assume the office of chief. In mat-
[648] ters of tribal alliance we have seen how the marriage of a chief's daughter or sister to another ruler cemented an alliance.

776

fire-serpent earplugs; he carried a cape of yellow paper. Likewise he had rattles and sea-shells. His shield had pieces of turquoise and mirror-stone. He carried the staff with the device for seeing.

Fourteenth Chapter, which telleth of the god named Five Flower (Macuilxochitl) and Flower Prince (Xochipilli).

Equally were they worshipped as gods of the palace folk.

When people fasted, if one of us men lay with a woman, or a woman with a man, it was said: "They brought to naught their fasting through sin."

Thereupon [the god] gave them, as merited punishment, hemorrhoids, venereal sickness, boils, and piles.[72]

Therefore they would make vows to him, in order to quiet, remove, or abate the sickness.

And when his feast, which was called the Feast of the Flowers, was celebrated, first all fasted four days. Some fasted thus: they ate no *chili*, [and ate only] after midday, only once [a day]. Some went at midnight, and drank a gruel called "painted *atolli*," on which small flowers floated. [This was] "the fast of the flowers."

All who ate good things ate them only at midday. And some ate only one thing—*tortillas* of corn not softened by lime,[73] without *chili*; [this] also [they did] at midday.

On the fifth day, which was when the feast was celebrated, a man became the likeness [of the god], arrayed in [his] clothing, in which he danced; they beat the drum and sang for him.

And at midday, quail were sacrificed. All drew blood, passing straws through the tongue; and they laid as offerings in his temple, five *tamales* which they had made for him. These were called [bread for] fasting, [and were] very large. On them stood the flowery arrow.

Some thus offered their offering upon wooden plates, and followed it with five more small *tamales* with a sauce, and others [offered] two cakes made of a dough of amaranth seed and maize—one black, one red,—[instead of offerings of] rubber laid in wooden bowls.

And some [brought] toasted corn, or toasted corn mixed in honey; or S-shaped corn-cakes which were like notched staves or lightning-bolts; [or] butterfly-*tortillas*, *tortillas* of ground corn which had not been softened in lime; cakes made of a dough of amaranth seed and maize, and shaped like chickens, arrows, swords, and dolls.

And here, to Mexico, from everywhere, were brought captives, called "tribute-captives," [from] all warlike [places]

Jnic matlactli vnavi capitulo: inchpa tlama in teutl, yn itoca: macuilxochitl, yoan xochipilli.

Çan nemuhque, ynjc nemotilloia tecpantzinco intech:
yn jquac neçaujlilloia, intla aca toquichtí ipan cinacochtli, anoço cioatl, ipan oquichnochtic: mjtoaia, quintlaçulmjctia yn jnepaualiz,
ic quitemacaia, tetech quitlalloia, quitetlaujltoia, quitemaxcaltoia, in xochicuicatli, yn nemoualiztli, tlapalanaltilizti, quexilitililizti,
yuicpa nenoloa, nemotolinia, ynjc quitcuia, ynjc quitquania ynjc quitcaauaz, cuculizti.
Auh yn jquac ilhujquiztililoia, ipan xochilhujtl: achtopa nauilhujtl nexochiçaualo: in cequintin ic moçaoaia, chilcaoaia, quinuepantia tonatiuh, in tlaquaia, centlaquaia, inalnepantla quimattiuh, tlacujlolatulli in quiia, xochicentli yn ipan ca, nemochiçaoa:

nuchi quiqua in velic, çan no nepantla tonatiuh quimattiuh. Auh yn aca çan quiccaviaia, in iotlaxcalli quiquaia, atle chilli: no nepantla tonatiuh quimattiuh:
yc tlamacujlti yn jlhujquiztililoia, iquac ce tlacatl quimixipoctiaia, conmoquiaia yn jtlatquj, ipan mjtotiaia, quitlatemonjliaia, quicujcatiaia:

yoan in ie nepantla tonatiuh, tlacotocaloia, neçoaoia, tlacoquiztiloia: yoã tlamanjlilloia yn jtoupan, macujlxel in quichinjliaia, tamalli: mjtoaia tlacatlaqualli, cenca vevej ipan ycatiuh xuchitl:

yn aca quauhcaxitl ynjc conmanjliaia, yoan centoquiliaia oc no macuilxel tamalnepinoloc, molloctiuja: yoan vntetl tzualli yiol pouhia, no cecnj quauhcaxitica, mantiviz, centetl tlilticc, centetl tlatlauhqui.

Auh yn aca inquitl, anoço necuzquitl, anoço xonecuilli, papaloctzacualli, iotlaxcalli, tzoalliaxcalli, tzoualchimalli, tzoualmjtl, tzoualmaquauhtl, tzocalmetl:

yoan nenjtzin oalcaualoia, in tzumalti ajcan mexica, tzomonoca malinquijnoc, yn jnquich mchinoaloloc, yn

---

cuu quauhcuilhuapitl—see seven darts or wooden dolls, projecting forward above the feathered head on the side of the temples and exhibiting the *cem xuxal* ("1 reed") or the *matlalhuapitl* (fire-drill) (see illus.). Sober: *The Treatment of the Aztec Collection*, p. 73. Thereupon, in the Aztec text, should probably be *tlacochtopouc*.

72. Corresponding Spanish text reads: "bubas, con enfermedades de las partes secretas, . . . almorranas, podredumbre del miembro secreto, diviesos, incordios, etc."

73. In corresponding Spanish text "*pasce sciocia*."

well-matured, the gray-headed, the white haired; and the old women.

Of these it was the exclusive privilege that they should drink wine.

And when they had drunk their fill, thereupon all went to their houses, dispersed and scattered.

Some went off weeping; some danced the warriors' dance; they danced the ceremonial dance; some walked weak-kneed; some went shouting.

And first the wine-makers were entertained; they rested from their office.

It was explained that for four days they should fast and abstain during their work, lest [the wine] sour.

They should look to their strict abstinence; no man might lie with a woman, nor a woman with a man.

[And] none might taste the wine, nor the syrup [from which it was made], while it was being prepared.

One might not even dip one's finger into it; one paid it reverence and treated it delicately, until the wine was tapped.[120]

And of him who secretly tasted it, who in secret drank some, even tasting only a little, it was said that his mouth would become twisted, it would stretch to one side;[121] to one side his mouth would shift; it would be drawn over.

And if one were lame in one hand, or if his arm or leg quivered, or a hand or foot became misshapen, or the foot shook, or his eyes trembled, or his lips quivered, or if one were possessed by a devil, it was said that the green mountain gods had been angered by him.

And when the day broke, thereupon took place the dispersal of the remains. At the distribution, only the relatives, the people of the household—his family, they of the same parentage, of the same womb, those of the same clan [took part].

They called it the distribution of the leftovers; then all the food and drink were consumed, used up—all finished.

And they left nothing of what still remained of the drugs in the vessel, of the wine, of watered wine,[122] of fruit wine,[123] of white wine, of sleep-producing wine.

And he who had the images made, if he had the grace, as was said above, he was then cured. And he who was to have drowned but did not die, when he caused the images to be made thus paid his debt and thus fulfilled his vow.

And all their adornments—their paper garlands worn over one shoulder [as a sign of death or of one to be slain before the gods], their staves of round thick reeds, and their flame-sticks,[124] their chocolate-beaters,

and the turquoise cups and their little saucer bowls with

calhujque, in ic quaintaque, in ic tomintaque, yuan ilamatlaca yn jlamatque:

ixhuan vel inommac catca, in vctli in quinque.

Auh in otlaiviztic, ninan ie ic viujloa, excommunia, tiitiitinjoa:

yn ace mochoqujlitiuh, yn ace moqujchinotiuh, mjotitiuh, mommomotiuh: yn ace tetzatlilitiuh.

Auh in vctlali, achto molcaoaltiloia: çan no ennenca yn inequjuh, yn jchiujl:

tlacaqujtiloia, navilhujtl maçoaia, qujnçaqujlaia yn inequjuh, ynic amo zocoiaz:

vel mopiaia, vel motlacaoaltiaia, amo cioacochia, amo oqujchocchia, intla ciouel:

çan ninan aiac vel ontlapalouia yn vctli, yuan in nocutli, ynic muchiuaia:

aiac inmanel inapil, conaqujaia, vel ymacaxoa, vel malhujloia, yn inqujchica, moiacaxpetlaz yn vctli.

Auh yn aqujn, ichtaca tlapaloaia, yn tlachtaca yia inmanel çan tepiton ocnopelo: iuh mjauia tennecujlivia tepantlivitia, avic nonamana avic xoqujvi yn ite:

yuan in aca matnicolinjia, yma qujcuecuexa, icxi quicuecuexa, macopichauj, icxicopichauj, icxicuecuechca, yhixatonaca, tzapapatlaca, tenviviioca, inch qujnona: mjtoa, oqujtlavelique in xonnuhqte tepicme.

Auh yn otlathuje, ajnan ie ic apenalo: yn apexa çan ixhuan, yn icuniolque, in vel icalloc, in centlaca, cemaca, in vel icujtlaxcolloc, yn vel inecaioc:

nonnenca apenalo, iquac ompolinja tlatlanj, in quenqujch nocuaia, in ael, in tlaquallı:

yuan in oc quenqujch omocauh xaioconjc in vctli, in ainetli, in tlachicalvetli, in intac vctli, in cochvetli.

Auh yn tepiqujnj, in tepicquj: intla coacivi, yn juh onjnotlacpac, ic patia: yuan yn aqujn atlan miquinquja ynjc amo mjc: ixhoatl, ynjc tepiquj, ynjc mostlaoa, ynjc qujnehtilia yuancol.

Auh yn jnqujch, yn jnnochichioal, yn jntlaquen, yn jnnenemapan, yn jnnentopil, yn jntlapetlanjlquauh, yn jnnoinhcuxcol:

yuan yn jnchalchiuhxoxal, yuh yn jntlaquaia molcaxcuaual,

273
782
755

[834]

753

782
592
755

273

755
782

120. Cf. Sahagún, op. cit., p. 39, citing marginal gloss in *MS Biblioteca del Palacio*. Cf. also explanation in Sahagún, op. cit., Vol. I, p. 38.
121. Probably incomplete in manuscript. Is thus appears in *MS Biblioteca del Palacio* (Cf. Sahagún, loc. cit.)
122. Possibly mead.
123. See Molina (*Vocabulario*).
124. Alfonso Townsend, *Memoire de Mexique* (M. Tornaux-Compans, ed.; Paris: P. Jannet, 1853), Vol. I, p. 300, describes this as a light flammeschend sticks "... on allait dit qu'il en servait des flammes et des étincelles." Sahagún (op. cit., p. 36) calls it a lightning stick (*Rimbstab*).—

The fourteenth month they named Quecholli. They observed a feast to the god name Mixcoatl. And in this month they made arrows and darts for war. They slew many slaves in honor of this god.

Chapter 14
Quecholli

When they made the arrows, for a space of five days all took blood from the ears, and [with] the blood which they pressed out of them they anointed their own temples. They said that they did penances in order to go to hunt deer. From those who did not bleed themselves, they took their capes as punishment. No man lay with his wife on those days; neither did the old men nor the old women drink wine; because they did penance.

At the end of the four days during which they made the arrows and darts, they made a number of very small arrows, and bound them in four's with each [bundle of] four torches. And, a small bundle of the four torches and the four arrows being made, they offered them upon the graves of the dead. They placed also, along with the arrows and torches, two *tamales*. All this remained for a whole day upon the grave, and at night they burned it and performed many other ceremonies for the dead on this same feast.

On the tenth day of this month, all the Mexicans and Tlatelulcans went to those mountains which they call Çacatepec. And they say that this mountain is their mother. On the day that they arrived, they made huts or cabins of grass, and they lit fires, and nothing else did they do that day.

Next day, at dawn, all forthwith broke fast and set out for the country and formed a great wing, wherewith they surrounded many animals—deer, rabbit, and other animals—and little by little they kept coming together until they rounded up all of them. Then they attacked and hunted, each one what he could.

Al quarto decimo mes llamauan Quecholli: hazian fiesta al dios llamado Miscoatl: y en este mes hazian saetas y dardos para la guerra: matauã a honrra deste dios muchos esclauos.

Cap. 14
Quecholli.

Quando hazian las saetas por espacio de cinco dias: todos se sangrauan de las orejas y la sangre que esprimjan dellas: vntauanla por sus mesmas sienes. Dezian que hazian penjtencias para yr a caçar venados: los que no se sangrauan, tomauanles las mantas en pena: njngun hombre se echaua con su muger en estos dias, nj los viejos ni viejas beujan pulcre: porque hazian penjtencia.

Acabados los quatro dias en que hazian las saetas y dardos: haziã vnas saetas chiquitas y atauanlas de quatro en quatro con cada quatro teas: y assi hecho vn manogico de las quatro teas, y de las quatro saetas, ofrecianlas sobre los sepulchros de los muertos: ponjan tambien juntamente con las saetas y teas dos tamales: estaua todo esto vn dia entero sobre la sepultura, y a la noche lo quemauan: y hazian otras muchas cerimonjas por los defũtos en esta mesma fiesta.

Y los diez dias deste mes yvan todos los Mexicanos y Tlatelulcanos a aquellos montes que llaman Çacatepec: y dizen que es su madre aquel monte, el dia que llegauan hazian xacales o cabañas de heno, y hazian fuegos y njnguna otra cosa hazian aquel dia.

Otro dia en amaneciendo luego almorçauan todos, y salian al campo y hazian vna ala grande: donde cercauan muchos animales, ciervos, conejos, y otros animales y poco a poco se yvan juntando hasta acorrallos todos: entonce arremetian y caçauan cada a qual lo que podia.

1. Marginal notation: Nineteen in this one.

The sixteenth month they named Atemoztli. In this month they celebrated a feast to the rain gods, because for the most part in this month it began to thunder and to threaten rain; and the priests of the Tlalocs began to do penances and to offer sacrifices, so that the rains would come.

Al mes decimo sesto llamauan Atemuztli: En este mes hazian fiesta a los Dioses de la pluuja: porque por la mayor parte en este mes, començaua a tronar y hazer demuestras de agua: y los satrapas de los Tlaloques començauan a hazer penjtencias y sacrificios porque venjesse el agua.

Chapter 16
Atemoztli

When it began to thunder, the priests of the Tlalocs, with great industriousness, offered *copal* and other fragrances to their gods and to all the statues of these. They said that then they came to give rain. And the common folk made vows to fashion the images of the mountains, which are called *tepictli*, because they are dedicated [to] those gods of the rain. And on the sixteenth day of this month, all the common folk prepared offerings to offer before Tlaloc. And [during] these four days they performed penances, and the men abstained from women, and the women from men.

Having come to [the time of] the feast, which they celebrated on the last day of this month, they cut lengths of paper, and they bound them to a number of poles, from bottom to top. And they set them up in the courtyards of their houses and made the images of the mountains of *tzoalli*. They fashioned for them their teeth of squash seeds, and their eyes of some beans which are named *aiecotli*. And then they offered them their offerings of food, and they worshipped them.

After having kept a vigil for them, and beaten drums and sung for them, they opened their breasts with a *tzotzopaztli*, which is an instrument with which the women weave, almost like a *machete*; and they took out their hearts and struck off their heads. And later they divided up all the body among themselves and ate it; and the ornaments with which

Cap. 16.

Atemuztli.

Quando començaua a tronar los satrapas de los Tlaloques con gran diligencia offrecian copal y otros perfumes a sus dioses, y a todas las estatuas dellos: dezian que entonce venjan para dar agua: y los populares hazian votos de hazer las ymagines de los montes que se llaman Tepictli: porq̃ son dedicadas aquellos dioses del agua. Y a los deziseis dias deste mes, todos los populares aparejauan offrendas para offrecer a Tlaloc: y estos quatro dias hazian penjtẽcia, y abstenjanse los hombres de las mugeres, y las mugeres de los hombres.

Llegados a la fiesta que la celebrauan el vltimo dia deste mes: cortauan tiras de papel, y atauanlas a vnos barales desde abaxo hasta arriba: y hincauanlos en los patios de sus casas y hazian las ymagines de los montes de tzoal: hazianles los dientes de pepitas de calabaça, y los ojos de vnos frisoles que se llaman aiecotli: y luego los ofrecian sus offrendas de comjda y los adorauan.

Despues de auerlos velado y tañido y cãtado: abrianlos por los pechos, con vn tzotzopaztli: que es instrumento con que texen las mugeres, casi a manera de machete: y sacauanles el coraçon, y cortauãles las cabeças: y despues repartian todo el cuerpo entre si,

1. Marginal notation: [illegible] nuevo.
2. Marginal notation: Diez[illegible] dias [illegible] V.

3. Marginal notation: Diez[illegible] de dios [illegible].

a band] from ear to ear, which was called "black sweat," and they also applied pyrites [to it]. And some extended a black [stripe], called "a plaster of rubber," to their faces, and also it was sprinkled with pyrites.

And thus was their hair shorn: All were shorn like young warriors; together, all were shorn alike in the manner of young warriors. And those who had their temples closely cropped, were well shaven down, well scraped clean with a sharp piece of turtle shell. And they applied yellow ochre to their [remaining] hair; they colored it the color of maize flowers.

And thereupon, when they danced, they carried before them torches, pine fire brands, which flamed with much crackling and hissing. And as they carried them, the leaders of the youths [went] squatting because of the burden, as if running with thighs bent. And the resin, as it were, fell in large drops, and the live coals scattered and fell one by one. And the [charred] pine wood fell bit by bit to the ground.

And along the sides the lighting was only from fire ladles held in the hand. They who gave light were youths who had fasted twenty days. They were spread out in a circle, ranged on the sides. On one side were those of Tenochtitlan, and on the other side were those of Tlatilulco.

And they did not dance; they did only one thing —they only provided light. And they were on guard and kept close watch on people; their office was to be attentive that none might dishonor a woman; that none might look upon a woman, lest one might jest [with a woman].

If anyone was seen even only intending it, or trying it, maybe later—next day or two days hence—they punished him. They beat him with flaming pine boughs.[6] Verily, they left him for dead.

And when all were dancing, sometimes Moctezuma emerged and came forth to dance, and sometimes he came not forth. Only if he wished he did so.

And that they might go in line when they danced, they held one another by the hand or about the waist.

And some they grasped by the hand; all grasped hands. And thus they kept on with their feet, that they might take the dance steps all together with their feet. And they whirled about repeatedly; and they passed by the braziers, proceeding among [them]. They went back and forth among the rows of braziers. When they had reached the end [of the

6. See Plate 28.

no ca petzuiaia, auh in cequintin imixtlan caana tilli: itoca aujtolli no ca petzuja. 796 X 302

Auh ynic moximaia, muchintin motiachcauhximaia, cenuetzia in motiachcauhximaia: yoan yn incanaoacan qujconaloaia, vel qujcoconaloaia, vel caiochiquja: yoā qujtecoçānujaia, qujtomjiolhujaia. [714]

Auh in ie iuhquj yn iquac ie mjtotia, tlepilli, ocopilli, qujniacana tlatlatiuh, cuecuetlacatiuh, cocomocatiuh: auh in qujnapaloa telpuchtequjoaque cenca eticiuj, iuhqujn tzitzintlacça: auh yn ocotzotl, iuhqujn chachapaca, yoan in tlexōchtli tetepeuhtiuh, cecenmantiuh: yoan in ocotl calichachaiaca. [373] [516]

Auh in tlatenco, çan matlematica in tlaujlo: iehoantin in tlaviaia telpopuchti, in mocempoalçauhque, tlaiaoalotimāca, ixtlapantimanj: cectlapal manj in tenochca, no cectlapal manj, in tlatilulca. [785]

Auh amo mjtotia, çan qujxcaujaia, çan ixqujch tetlaujlaia: yoan tlapicia, vel teixpicia, vel ymix intequjuh catca, ynic aiac ytla vncan qujmotequjtiz, ynic aiac vncan teixtlaxiliz, yn açaca vncan vetzcatiuh: [834]

inda aca oitnc, çan oc conjxxotia, coniximati, açó qujn jmoztlaioc, anoço qujn iviptlaioc, in qujtlatzacuiltia, qujujujtequj ocoquauhtica, tlàtlatlatiuh, ca micquj in qujcaoa. [684]

Auh yn iquac netotilo, in Motecuçoma, in quenmanjan, oalqujçaia, oalmjtotiaia: auh in quenmanjan amo oalqujçaia, çan yiollo tlamatia: 796 X 535

auh ynic tecpantiuj, in mitotia, monaoa, mocujtlanaua.

Auh in cequintin, inmatitech maana, nematitech neaano: auh ynic qujauhtiuj, yn imicxi, ynic tlayiaoa, çan ceniuh yn imicxi: yoan ontzitzinqujça, itlan qujqujztiuj in tlaujltetl, itzalan quiquizzinj, itic cacalactiuj, yn izqujpantli tlaujltetl: yn oncito yn

who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with *maguey* fibres, so that the arrow shafts would not split back. They set [the points] in glue,[2] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] *maguey* plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet *tamales*. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

in amo mjço quipepetlaoaia, aocmo qujmaca in jtilma, iccen qujtqujlia in tepãmanj. 796r [795] 689

Auh in jquac tlacatia mjtl, aiac cioacochia: auh in vevetque, amo quja in vctli, amo tlaoanaia, motlacaoaltiaia, qujmocaoaltiaia in vctli. [334 273]

Auh in muchioaia mjtl, oalqujça itamachiuhca, çan muchixqujch, in muchioaia: auh in tlaxichtli, çã mũchixqujch, atle chicoviac, atle tlapatiliaia:

njmã ie ic tlatero in acatl, inntlac qujoallattivi, in tlatlaxichaquja in qujtlaxichaquja, vel qujchtecuja in acatl, vel ichtica qujtetecuja, injc amo cujtlaxaianjx in tlaxichtli: tzacupã in cõquetza, injc vel tilinja, injc vel tzitzicaz. 796r 411 [283] [381]

Auh in ocõcencauhque: njmã ie ic cocotzovia, in jquac, yoan itzintlan, çan iciuhcã muchioa. [314]

Auh in oiecauh, njmã ie ic tlacujtlalpilo, cecempoalli in mocujtlalpia: auh in otlacenqujx, njmã ie ic onnetecpanalo, onnevipanolo, oncempantioa in mocaoaz in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in ẽnomamanato, njmã ic viviloa.

Auh injc navilhujtl, mjtoaia, calpãnemjtilo, ixqujch tlacatl momjtiaia intechachan, çan iuhquj injc neaviltilo, tel ic neicicoloia, ic nemamachtiloia: ce veca qujoalquetzaia metl, quimjmjna, vncan neci in aqujque vel qujmaivi, in vel moenaimati, in vellamjna. 796r 526

Auh injc macujlilhujtl, ça mjacaviaia in mjmjcque, qujnchichiviliaia, mjtotonti, çepemjxtitl, no achitoton ic conococotzovia: auh in jtlaxichio, çan tlacotl: navi mjtl, no navi ocotl, concujtlalpia ica potonquj, impã contetema, in vncan toctinoque, mjmjoque: yoan onteti tzupelic tamalli, contetema, vncan cemjlhujtio: auh in ic oncalaq:] conatiuh, njman ie ic qujtlatlasilia, in çan ie no vncan: vncan contlecavia: 796r 765

2. Cf. Sahagún (Bulmaro ed.), Vol. III, pp. 241, 296.

would carry the banners, and the women who would wash their faces. [The dance] ceased when conch shells were blown [at midnight].

And hence was it named the serpent dance: they took one another's hands, while ranged in a line; with their hands they grasped circlets of grass, or reeds, or cord made into jar rests. The victims went trotting among [the others]; there was much running; they leapt, hurrying as if in haste, as if breathless. There was circling about, with no song, without singing.

And the old men of the tribal temple beat drums for them; and only they sang. Some looked on, marveling at [the dance]. And much was their fasting admired and respected. All abstained, even more so the owners of the victims. No [man] might lie with a woman, nor a woman with a man.

And when they had danced the serpent dance, then they dispersed.

And when it dawned, on the twentieth day, when [it was] verily the feast day, thereupon the bathed slaves went to [their owners'] houses, taking their leave. They carried with them black stain, [or] perchance blue mineral earth, or red ochre. And as leave was thus taken in [the owners'] houses, they went singing, as if their voices would crack, as if they were hoarse. When they reached the houses of those who had bathed [them], then they dipped their hands into the blue stain, or the black stain, or the red ochre. Thereupon they laid their hands upon the posts and upon the door lintels, wherever they came out of the homes of those who had ceremonially bathed [them].

And when they had proceeded to the several places where their relatives were, then they again went to [their owners'] homes; these in vain offered them food. Some yet would eat; and some could not now eat.

And when this was done, gifts awaited them, spread out. Cloaks were ready [for them], breech clouts, shifts, skirts. And when the gifts were laid out, thereupon the victims took their banners upon their backs, arraying themselves of their own free will. And the women likewise, in the same way, put upon their backs their baskets with all their womanly adornment. Thereupon they arose to carry in their arms the gifts made them; before the door, in the street, they arranged themselves in procession. And the bathed ones thereupon entered the interior of the

que, yuan in teixamjque cioa: in mocxoa iquac in tlatlapitzalo.

Auh injc motemeoa connecujlolo, maana, motetepana: injc maana iaoalli, aço toli, anoço mecatl in qujiaoallalia: in tlaaltilti intlan nactivi, cenca motlatlalos, chichitonj, vivicinj, iuhqujn tlaixtotochca, iuhqujn tlacica: moiaioaloa, amo cujca, amo ma cujca.

Auh in calpulvevetque, qujotlatzotzonjlia: auh çanjoque in cujca: cequjntin tlatlatza, tlatlamaviçoa: auh cenca tlamaviztililoia, cenca qujmaviztililaia in neçaoalistli: vel ixquich tlacatl, mocxitzqujaia: oc cenca iehoantin, in tealtique: aiac cioacochia, auh in cioa, ano ac oquichcochia.

Auh in onnecococoloc, njmā ie ic tlaxitinj.

Auh in otlatvic, in vncan tlacempoalti, in ie vel iquac ilhujtl: njman ie ic vi in tlaaltilti, mocacalnaoatizque: quinpatilia tilli, aç: texotli, anoço tlavitl: auh in jquac ie vi mocacalnaoatizque, cujcativi, iuhquin no in tozqujtzatzaianj, omach içaoacaque: in onacique inchan tealtique, njmā conaquja in imma texcoitlan, anoço tlilitlan, anoço tlauhtlan: njman ie ic commamaña tlaquetzaltitech, yoā tlaixquatl itech, izquicā quiça in inchachan tealtique.

Auh in jxquican onquizque, in inneaniolcaocan: njmā ie ic no ceppa vi in inchachā, in nen qujotlamaca; in cequintin oc ontlaqua; auh in cequintin aocmo tlaqua.

Auh in jquac in, ie ic onoc in tetlauhtilli, ic qujchixtoc in tilmatli, in maxtlatl, in vipilli, in cueitl: auh in onotetecac, tetlauhtilli; njmā ie ic mochichioa in tlaaltilti commomamaltia in impā, çan monomavia in mochichioa: auh in cioa çan no innoma in cōmomamaltia, intana, in jxquich inciotlatquj: njmā ie ic moquetza in tlanapaloa, in qujnpaloa tetlauhtilli, qujiaoac, vtlica oalmotecpana: auh in tlaaltilti, njman ie ic calaquj in cioapan, qujoaliaoaloa in tlecjlli: mec oalquiça, mec ommoiacatia

Thirty-fifth Chapter, which telleth of the feasts and the ceremonies which they observed in the days of the sixteenth month, which was called Atemoztli.

The sixteenth feast was called "The Falling of the Water."[1]

As for naming it "The Falling of the Water," it was when for the first time threatened, rumbled, and thundered the rains. All the common folk said, "Water cometh down"; or, "The Tlalocs descend."

And when this happened, the fire priest at the Temple of Tlaloc went [about his tasks] very soberly, devoutly, in faith and hope that in its time the rain would threaten.

And when the rain threatened, then he forthwith arose and took up his incense ladle, the stem of which was long and rounded, and it rattled. The incense ladle ended [in the form of] a serpent. And the head of the serpent also rattled; it also [was] hollow.

Then he speedily fanned the coals into a flame. Then he swiftly filled it with incense, doing only this. Then he offered incense, raising the ladle as an offering to the four directions, rattling [the ladle] greatly, to and fro. Then he went to all the courtyards of the temples, offering and burning incense everywhere. Thus he besought and called upon the Tlalocs. Thus he prayed for rain.

And a number of the common folk made vows that they would make figures of the mountain [gods].[2] And five days [before the feast], they arranged and bought paper, and liquid rubber, and obsidian knives, and they bought *maguey* fiber.

They paid great honors [to the mountain gods], and did penances that they might make the figures and cover them [with paper]. No soap was used in bathing; only their necks did they wash.[3] Neither might [a man] lie with a woman, nor a woman with a man.

And until dawn of the day of the feast, when the twenty days of Atemoztli were completed, all the

Inic cempoalli on cuxtolli capitulo: itechpa tlatoa in jlhuitl, yoan in tlamaviztililiztli, in quichioaia in jpan ic cemjlhuitl ic cuxtolteti occe metztli in motenehua Atemuztli. 796 X

Injc cuxtolteti, occe ilhuitl ichcatl in motenehua Atemuztli:

injc motenehua Atemuztli, ca iquac iancuican oalanj, oncalaca, titicujca in qujavitl: quitoaia in jquich macoualli, atemo, anoço temo in tlaloque.

Auh in jquac y, in tlalocan tlenamacac, cenca tlacuitica, tlateumattica, muchiccaca, motemachitica: in quenmā oalanjx qujavitl:

auh in ocalan qujavitl, njmā ic moquetztiquiça, quicuitiveiti in jtlema, vel huitlatztic, çan pitzaton in jquauhio, cacalaca in tlemaitl, coatl ipan quiça: auh in jxoxotecon coatl no cacalaca, no iollo: [445]

njmā quixopilotiveiti in tlexochtli, in tleti njman contentiveiti in jiauhtli, ça mjxcavia: mec tlenamaca, nauhcampa in conjaoa, cenca cacalaca, ixaoaca, ichaiaca: mec iauh novian nemj, novian quiça in teujtoalco, novian tlenamaca, novian tlatotonja, ic tlatemachia, ic quinotza in tlaloque, ic quiauhtlatlanj. [823]

Auh in cequintin macoualti, monetoltiaia injc tepiquixque: auh macuiltica in amatemaia, in amacoaia, yoan olli, yoa iztli, yoan ichtli in quixoaia: [314 269]

cenca quimaviztiliaia, yoan quinecaviliaia injc tepiquixque, yoā tequentiquc: amo mamoviaia injc maltiaia, çan moquechaltiaia, amono cioacochia: auh in cioatl amono oquichcochia. [515 834]

Auh in ic iuh oallacvi ilhuitl, in jquac tlacompoaliti Atemuztli, iuh cxinxi in nemoa, vel neixpeioloa, in

1. "Dejada de el agua," according to Tezozomoc (op. cit., p. 599). "porque este dice cuando llueve, y viene diçiendo ahina." Garibay, (op. cit., p. 113) has the same.
Concerning the term *Atemoztli*, Thouy refers to Seqveira, extraordinary détailes in the region, attributed to Thâos.—Kingsborough and Gibson, op. cit., p. 32.
2. The Peñafiel MS (Garibay, loc. cit.) places this in the history of the rite: "se acostumbraron de hacer estos *ye tamime hue ihuan ihuan*" ("se usaba esto de hacer estos *ye tamime hue ihuan ihuan* (Templeman)."
3. Cf. corresponding Spanish text.

the feast was to be celebrated. And only when the feast day came was there fasting.

And thus was the fasting: [thus] did they abstain from food: some ate at midday, [fasting] until past midnight; and some, when they ate at midnight, thereupon went past midday [fasting]. Thus they proceeded mortifying themselves.

And they fasted for the space of five nights—not by day but by night. And every time night fell, then they went within [the *calpulli*]. And when day broke, they went forth and performed their tasks.

Daily they thus did, until they had spent five days. [834] And not then did they lie with women.

çan ilhuitl: auh çan ypan in ilhuitl quiçaz moçaoaia:

auh inic mocaoaia, tlaqualizcaoaia: cequintin tlaquaia nepantla tonatiuh, izquichica onaci iocalnepantla: auh in cequintin yquac tlaquaia in iocalnepantla, no yquac onaci in nepantla tonatiuh: çan iuh mopatlatiuh.

Auh in moçaoaia macujlioual, amo cenjlhuitl, çan iocan: auh in jquac ie ioua, njman calaquj: auh in otlathuic, valquiçaia, tlatequipanoaia:

mumuztlac iuh quichioaia, inic onaci macujlilhuitl: yoan ayocmo cioacochia.